

# **Who Is Right**

**According to the Qur'an and Sunnah:**

**Ibn Baaz, Ibn Uthaymeen or Albani?**

This is a translation of portions of a book called

*Al-Eejaaz Fi Ba'di Makhtalafa Fihi Al-Albaniyyu Wabnu*

*Uthaymeen Wabn Baaz Rahimahom Allahu Ta'aala*

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## Introduction

The opponents of the four *madhabs*, also known as Salafis, would have us believe that the differences between the *madhabs* would not exist had the *madhabs* all followed the Qur'an and Sunnah. In this is an insinuation that the *madhabs* do not necessarily follow authentic hadith. This is why when Salafis see a hadith in Bukhari, Muslim, or one of Shaykh Albani's books which contradicts a practice in a madhab, they come to the conclusion that *madhabs* must be wrong because they left out the *saheeh* hadith and followed either the opinion (*ra'y*) of their imam, legal analogy (*qiyaas*), or a weak narration<sup>1</sup>. Here is an example from Dr. Zakir Naik during one of his lectures<sup>2</sup>. While talking about saying *ameen* behind the imam, he said:

"...[After the Imam finishes reciting *fatiha*], should the people say *ameen* loudly or no? According to Abu Hanifa, according to the Hanafi madhab, you should not say *ameen* loudly after the Imam completes surah *fatiha* in audible prayers (i.e., *fajr*, *maghrib* and *isha*). But according to Imam Shafii (may Allah's mercy be upon him)... the answer [is] yes... Who is right? If you don't know, you have to go to Qur'an and Hadith. We do not find any verse in the Qur'an that indicates if we should say *ameen* loudly or no,] so we go to the next source and that is the *saheeh* (authentic) hadith.

And then he went on to quote (actually misquote<sup>3</sup>) the *ahadith* to prove his point and he concluded by saying:

1 The authentication of hadith is not an absolute science. Some scholars may consider a hadith weak but others may disagree with them and consider it authentic. The Salafis behave like there has never been a *muhaddith* like Alabani in the past and there will never be one after him until the Day of Judgment, and so everyone must take what he says as the last word. One wonders if Salafi brothers has seen a secret text that says something like 'The ultimate authority in classifying hadith lies with a man named Muhammen bin Nuh Najaati al-Albani (*al-saheehu ma sahhahahu al-albani wa al-daeefu ma daafahu huwa*)'.

2 <https://www.youtube.com/watch?v=VX-Pr5RQFcg> (Search for "Does Saying Ameen Loudly Correct - Dr. Zakir Naik" on youtube ).

3 In the 2nd edition of our booklet called "*Do Salafis Really Follow The Daleel*", we have proven how Dr. Naik is misleading the people by misquoting the hadith from Bukhari and Muslim.



“So, I have given you references of at least nine *saheeh* hadith which says that you should say *ameen* loudly. Now, I ask you the question. Who is correct, the Hana-fi madhab or the Shafii? [The correct one is] the Shafii madhab. It is simple. What matches with the Qur'an and *saheeh* hadith, you follow that. [It is] simple.”

In summary, what Dr. Naik is saying, is that in cases of any disagreement between the four *madhabs*, one should go to the Quran and Sunnah to find out who is right. There are two fundamental flaws in Dr. Naik's approach:

1. He does not even bother to look at the books of the *madhabs* to see the Imams' *daleel*.
2. He assumes that a hadith in Bukhari or Muslim automatically takes precedence over what the *madhabs* may have relied on, and that when Shaykh Albani declares a hadith weak or authentic, his declaration overrides all declarations of any other Hadith Master.

In my opinion, the cure for the fundamental ailments of Dr. Naik's approach is as follows:

1. He has to look at the evidence used by the *madhabs* before he sets out “correcting” their “mistakes”. This will save him from further blunders<sup>4</sup> and embarrass-

<sup>4</sup> Please see the fifth example in our booklet called “Do Salafis Really Follow The Daleel” to find out for yourself how Dr. Naik makes a mistake by relying on someone's English translation of the *ahadith* in Bukhari and Muslim, and attributing to the Prophet (pbuh) what he did not say. Here is an example of how Dr. Naik misquotes the hadith to make his point:

Dr. Naik said, in quoting the Hadith number 780 from Bukhari, that the Prophet (pbuh) said:

“Say *ameen* **loudly** and if your *ameen* coincides with the *ameen* of the angels then all your past sins are forgiven.”

Here is the text of the hadith:

حدثنا عبد الله بن يوسف قال أخبرنا مالك عن ابن شهاب عن سعيد بن المسيب وأبي سلمة بن عبد الرحمن أنهما أخبراه عن أبي هريرة أن النبي صلى الله عليه وسلم قال إذا أمن الإمام فأمنوا فإنه من وافق تأمينه تأمين الملائكة غفر له ما تقدم من ذنبه وقال ابن شهاب وكان رسول الله صلى الله عليه وسلم يقول آمين

Those, who understand Arabic, can see for themselves how Dr. Naik makes the Prophet (pbuh) say what he did not say. But for those who do not understand Arabic, here is the Dr. Khan's translation:



ments. This is the principle set up by Shaykh Albani for all Salfis when he said<sup>5</sup>: "I examine the positions of the Imams and their evidences for them, and then take the closest of them to the evidence of the Qur'an and Sunnah<sup>6</sup>"

2. It is true that all the hadith found in Bukhari and Muslim are authentic. What is not true, however, and this is what Dr. Naik and many Salafis do not seem to understand, is that there is no guarantee that the most authentic hadith for every issue will actually be in Bukhari and or Muslim. Neither Bukhari, Muslim nor any other Hadith Master have ever claimed to have every authentic hadith on all issues in their collections. Scholars who came after the two great Imams used the Imams' criteria to collect hadith that were previously missed in order to include them in follow up hadith collections. The most famous collection as a follow-up to the books of Bukhari and Muslim is that of "Al-Mustadrak" by the Hadith Master Al-

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The Prophet (pbuh) said, "Say *ameen*" when the Imam says it and if the *ameen* of any one of you coincides with that of the angels then all his past sins will be forgiven." Ibn Shihab said, "Allah's Messenger (pbuh) used to say "*ameen*."

Do you see anywhere in this hadith the word "loudly"? What is the motivation of Dr. Naik that makes him wonder into this dangerous path of interpolating the hadith? I am sure Dr. Naik is sincere in what he is doing but sincerity does not guarantee that one is on the right path. In fact, one can be sincerely wrong. I don't also doubt that Dr. Naik is aware of the *mutawatir* (unanimously authentic) hadith where the Prophet (pbuh) warned people in the strongest way when he (pbuh) said: "Whoever lies on my behalf, let him reserve his seat in the fire of hell." I humbly think that someone has to warn Dr. Naik. He has such great potential in the field of comparative religion but when he wonders into the land of *fiqh* for which he has no training, he ends up making dangerous fundamental mistakes and due to his fame, the resulting damage and responsibility is much greater. Allah knows best.

<sup>5</sup> Do Salafis Really Follow the Daleel (page 12).

<sup>6</sup> Shaykh Al-Albani talked the talk but did he walk the walk and stay faithful to this principle of his? Refer to the first example in our booklet called "Do Salafis Really Follow the Daleel" to find out. You will also find out how faithful are some of the modern day Salafi preachers are to this principle of Shaykh Al-Albani if you refer to other examples in the same booklet.



Haakim al-Naysaboori, and edited by the legendary Hadith Master Al-Hadidz al-Dhahabi. Let's suppose that a madhab based its view on a hadith given in Abu Dawood and there is another hadith on the same subject in Bukhari or Muslim. Does that automatically mean that the hadith in Bukhari takes precedence and that the madhab point of view is wrong? According to Dr. Naik and the overwhelming majority of Salafis, the answer is yes. However, what do the Hadith Masters, experts in the field of hadith, have to say about this? One of the most referenced books in hadith science commonly known as "*Introduction of Ibn Al-Salah*" and its commentary by the teacher of teachers and the Hadith Master of his era Zaynudeen al-Iraaqi gave the answer to our question under the title 'Contradictory Hadith (*ma'rifat mukhtalaf al-haadith*)'. Al-Iraqi states that there are 110 steps (listed in order of priority) which are needed to select between two hadith if a reconciliation is not possible. The question that we must ask is, "How important is it that one hadith is in Bukhari or Muslim but the other one is not?" Well, it may surprise many of you that this does not come into play until step number 102. But step number 102 has unfortunately become the first and only step for Dr. Naik and nearly all other Salafis. This is called putting the cart before the horse. If you refer to our booklet called "*Do Salafis Really Follow the Deleel*", you will find a majority of the steps listed there. When you read them you will quickly realize that going through all those steps is a tremendous undertaking; 99% of the books required are only available in Arabic<sup>7</sup>- and the likes of Dr. Naik will not have access to these books anytime soon. On any given subject in one of the more than 300 hadith collections, there could be a hadith that could be more authentic than what is found in Bukhari or Muslim. Therefore, rejecting the position of a madhab

7 Many of these books are handwritten and have never been published.



based solely on a hadith from Bukhari or Muslim (or even in one of the books from Shaykh Alabani) without looking at the evidence used by the *madhabs* is nothing short of a monumental blunder.

3. Dr. Naik misunderstood and misuses the following statement attributed to all four imams: "If the hadith is authentic, it is my way". One of the pillars of the edifice of Islamic Sciences, the Hadith Master and the Eminent Jurist Muhyiddeen Al-Nawawi explains the meaning of this statement in his masterpiece called *Al-Majmoo*<sup>8</sup>. We have included a translation of this section at the end of our booklet called "*Do Salafis Really Follow the Deleel*". Please refer to it as the explanation of Shaykh Al-Islam al-Nawawi is eye opening and is linked to the previous two points.

I think that the above example is sufficient enough to demonstrate how people rush to declare the Imams of the four *madhabs* as mistaken whereas they offer us their "correct" view according to the Qur'an and Sunnah. In order to demonstrate that this is nothing more than a fallacy, I present the translated responses to 100 questions which were put to the three most popular Salafi scholars: Al-Shaykh Ibn Baaz, Al-Shaykh Ibn Uthaymeen, and Al-Shaykh Al-Albaani. I doubt that any Salafi would surmise that all three are following the Qur'an and Sunnah incorrectly. Nonetheless they manage to reach contradicting conclusions. Surely, not all can be correct?

So which of these three is right? Who is really following the Qur'an and Sunnah? Perhaps one of them is right, and the others are wrong, but again, who can tell us where the right answer lies<sup>9</sup>? If we were to select three of the most knowledgeable Salafi teachers alive and present them with the answers (along with the proofs) of Ibn Baaz, Ibn Uthaymeena and Albani and tell them to select the right answers individually and then come together and compare their selections, do you think that all three will select the same answers? I

8 1/105-106

9 I would love to see Dr. Naik tell us who is right among these three scholars according to Qur'an and Sunnah and who is wrong. Wouldn't you?



would think that they would have as many disagreements as the Shaykhs themselves or more as they may have their own point of view that is different than those of the three Shaykhs. So then, what is the solution? I can imagine that the Salafis may defend the Shaykhs by saying that they are scholars, they exerted their efforts (*ijtihadoo*), and each one reached a different conclusion. This is completely normal; we cannot say that one is right and the others are wrong unless we are just as knowledgeable as they are so that we can analyze their proofs (*najtahidu*) and issue our verdict. This is an acceptable answer, but why are Salafi scholars entitled to disagree without being accused of improperly following Qur'an and Sunnah, following their opinion, or following weak hadith, but when the scholars of the four *madhabs* disagree they don't get the same courtesy? Why do our Salafi brothers have double standards?

Furthermore, I would like to make it clear that the answers of the three Shaykhs have been collected in an Arabic book called '*Al-Eejaaz Fi Ba'di Makhtalafa Fihi Al-Albaniyyu Wabnu Uthaymeen Wabn Baaz Rahimahom Allahu Ta'aala*<sup>10</sup>' by Dr. Saeed bin Abdillah Al-Bareek. He included the evidences in his book that were used by each scholar and, in most cases, the methodology followed to reach the conclusion. I decided to make the questions and the answers available to the English speaking Muslims without including the proofs. The reason for this is that I am not interested at all to prove that one is right and the others are wrong nor am I interested in putting down their methodology or proofs used. I am only demonstrating to the reader that scholars of similar methodology and background can reach different conclusions<sup>11</sup> even though they are using the same evidences from the Qur'an and Sunnah and that the oft-repeated statement of the Salafis 'Scholars disagreed on this subject and we must refer back to the Qur'an and Sunnah to find the correct answer' is only a fallacy. The truth of this statement is written at large in the following pages that you are about to read.

In addition, the three Shaykhs had disagreement not only

10 The Synopsis of Some of the Differences Among Al-Albani, Ibn Uthaymeen and Ibn Baaz (May Allah Have Mercy on Them)

11 In some case, the same Shaykh will contradict himself and give opposing answers to the same questions. See questions 15 and 60.



in issues regarding jurisprudence (*fiqh*) but also the Islamic creed (*aqida*). I choose not to translate their differences in creed (*aqida*) because it is a very sensitive subject and I feared that I may not be able to do justice in transmitting the very technical discussion and may cause confusion among the readers.

I now leave you with the three Shaykhs responding to questions. All three claim to be Salafis and claim to follow the Qur'an and Sunnah.

All praise is due to Allah and may the peace and blessing of Allah be upon our Master Prophet Muhammed, upon his family, upon his companions and upon those who follow in their footsteps until the day of judgment. May Allah make this little effort a means for the dissemination of truth. Ameen!

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## Forbidden Statements

**Question 1:** *What is the ruling regarding the saying of people after someone's demise: "He went to his last resting place"<sup>12</sup>?*

**Answer:**

**Ibn Baaz:** There is no problem with using this statement.

**Ibn Uthaymeen:** It is not permissible to use this statement.

**Albani:** It is not permissible to use this statement.

**Question 2:** *What is the ruling regarding the saying of some people: "Allah is capable of everything He wills"<sup>13</sup>?*

**Answer**

**Ibn Uthaymeen:** The power of Allah (SW) is not limited to what He wills; rather it is absolute. If Allah's power is mentioned in conjunction with an action, then there is no harm in mentioning His will. He gave the statement of Allah (SW) as an example in Surah Al-Shuraa verse 29: "He is able to gather them whenever he wills."

**Albani:** Use of this statement is permissible.

**Question 3:** *What is the ruling regarding the use of the statement la samaha Allah (God forbid!)?*

**Answer:**

**Ibn Baaz:** There is no problem in using it.

**Ibn Uthaymeen:** I dislike (*akrahu*) that someone say "la smaha Allah".

**Albani:** [He is not directly respond to this question but he was heard using it which means he considers it permissible.]

12 *intaqala ila mathwahu al-akheer*

13 *Inna Allaha ala ma yashaau qadeer*



## Purification (tahaarah)

**Question 4:** *What is the ruling regarding the use of utensils/containers from gold and silver or general use for other than drinking or eating from it?*

**Answer:**

**Ibn Baaz:** It is not permissible (*haram*) to use utensils or containers made of gold or silver as it is not permissible to eat or drink from that which is made of gold silver. Nor is it permissible to use golden or silver utensils for any other purpose. Even pens made of gold or silver are not permissible to be used by men or women, as they are not considered jewelry.

**Ibn Uthaymeen:** Using gold and silver other than for drinking or eating utensils is permissible.

**Albani:** Using golden containers is forbidden (*haram*). As for silver, it is forbidden to eat or drink from but other use is permissible.

**Question 5:** *Can tanning render the skins of dead animals pure (taahir)?*

**Answer:**

**Ibn Baaz:** If the skin of an animal whose meat is halal, is tanned, it becomes pure. As for those animals whose meat is forbidden to eat, tanning will not render its skin pure.

**Ibn Uthaymeen:** The preferred opinion is that the skin of an animal does not become pure unless the animal is halal when slaughtered. If the slaughtering does not render an animal halal, then his skin remains impure even if it is tanned.

**Albani:** The skin of an animal becomes pure even if it were the skin of a pig.

**Question 6:** *What is the ruling regarding facing the qibla in answering the call of nature?*

**Answer:**

**Ibn Baaz:** It is not permissible to turn towards *qibla* or to

turn ones back to *qibla* during the call of nature outside. It is permissible inside the buildings though it is better to avoid it.

**Ibn Uthaymeen:** It is not permissible to turn towards *qibla* or to turn ones back to *qibla* during the call of nature outside. Inside the buildings, turning one's back to *qibla* is permitted but not facing it.

**Albani:** It is not permissible to face the *qibla* or to turn one's back to it during the call of nature neither outside nor inside.

**Question 7:** *What is the ruling regarding cutting of off the beard beyond the length of the width of one's fist (qabda)?*

**Answer:**

**Ibn Baaz:** It is not permissible to cut anything of off the beard even if it get longer than the width of one's fist.

**Ibn Uthaymeen:** It is not permissible to cut anything off of the beard.

**Albani:** The sunna practiced by the righteous predecessors is to grow the beard except what is beyond the width of a fist- which should be cut off.

**Question 8:** *What is the ruling regarding uttering tasmiya (In the Name of Allah most Gracious most Merciful) in wudu?*

**Answer:**

**Ibn Baaz:** It is obligatory (*wajib*) to utter *tasmiya* at the beginning of wudu according to a group of scholars.

**Ibn Uthaymeen:** Uttering *tasmiya* in wudu is sunna.

**Albani:** Uttering *tasmiya* in wudu is obligatory (*wajib*).

**Question 8:** *What is the ruling regarding keeping the order (al-tarteef) in making wudu?*

**Answer:**

**Ibn Baaz:** Keeping the order in wudu is obligatory (*wajib*).



**Ibn Uthaymeen:** Keeping the order in wudu is obligatory (wajib).

**Albani:** Keeping the order in wudu is not obligatory (*ghayr wajib*). It may be sunna. Allah knows best.

**Question 9:** *Is it legal (yashra') to repeat the wiping of the head in wudu?*

**Answer:**

**Ibn Baaz:** Wiping of the head is done once. It is not recommended to repeat the wiping.

**Ibn Uthaymeen:** Wiping of the head is done once. It is disliked (*yukraho*) to repeat the wiping.

**Albani:** It is related from the Prophet (pbuh) authentically that he wiped his head repeatedly.

**Question 10:** *Does one have to renew wudu after carrying a deceased person?*

**Answer:**

**Ibn Baaz:** It is not recommended to make wudu for the one who carried a deceased person.

**Albani:** It is recommended to make wudu for the one who carried a deceased person.

**Question 11:** *What is the ruling regarding wiping over leather socks (khuffayn) or thin socks?*

**Answer:**

**Ibn Baaz:** One of the prerequisites of wiping over leather or normal socks is that they should be thick and should cover the area of the foot that must be washed (up to ankles).

**Ibn Uthaymeen:** According to the correct opinion it is permissible to wipe over leather or normal socks even if they are thin. The condition that the socks must cover the area that must be washed, as stated by some scholars, is not correct. There is no proof for it.

**Albani:** Wiping over [normal] socks is permissible even if they are thin.

**Question 12:** *If one makes wudu by wiping over ones foot-gear (leather or normal socks) and then takes them off, will he loose his wudu?*

**Answer:**

**Ibn Baaz:** The wudu is nullified. He has to make wudu again.

**Ibn Uthaymeen:** If one takes of his leather socks or normal socks after having made wudu by wiping over them, he does not lose his wudu according to the correct view.

**Albani:** If one takes of his leather socks or the like after having made wudu, he keeps his wudu.

**Question 13:** *What is the ruling regarding wiping over one's shoes?*

**Answer:**

**Ibn Uthaymeen:** Wiping over the shoes is not permissible (*la yajooz*).

**Albani:** Wiping over the shoes is permissible (*yajooz*).

**Question 14:** *What is the ruling regarding wiping the splint/cast (jabeera)?*

**Answer:**

**Ibn Baaz:** Wiping over the splint/cast is permissible (*mashroo'*).

**Ibn Uthaymeen:** Wiping over the splint/cast is permissible (*mashroo'*).

**Albani:** Wiping over the splint is not permissible (*la yashra'*).

**Question 15:** *Does one lose his wudu if he touches his private parts?*



**Answer:**

**Ibn Baaz:** Touching the private parts directly nullifies wudu with or without lust.

**Ibn Uthaymeen:** Touching the private parts with lust nullifies wudu.

In another occasion he said in his Sharh al-Mumti' (1/325) that if one touches his private area, it is recommended for him to make wudu irrespective of if he touches it with lust or without lust. The view, that one must make wudu if he touches with lust, is a strong one but I do not require wudu from touching with lust and rather I say that one needs to make wudu just in case.

**Albani:** Touching the private parts without lust does not nullify wudu but if it is done with lust, the wudu is nullified.

**Question 16:** *If one touches someone else's private parts, is his wudu nullified?*

**Answer:**

**Ibn Baaz:** If it is touched directly, it nullifies the wudu.

**Ibn Uthaymeen:** It does not nullify the wudu.

**Question 17:** *Does one lose wudu from eating anything (e.g., liver, fat) of a camel other than his meat?*

**Answer:**

**Ibn Baaz:** Nothing of the camel nullifies wudu except its meat.

**Ibn Uthaymeen:** Eating anything of the camel nullifies wudu. There is no difference between its meat and the rest.

**Question 18:** *Does a disbeliever have to make ghusl (ritual bath) upon becoming a Muslim?*

**Answer:**

**Ibn Baaz:** It is recommended for a disbeliever to make *ghusl* upon becoming a Muslim.

**Ibn Uthaymeen:** The view that a disbeliever must (*wajib*) make *ghusl* upon becoming a Muslim is more likely the correct view.

**Albani:** It is a must (*wajib*) for a disbeliever to make *ghusl* upon becoming a Muslim.

**Question 19:** What is the ruling regarding making *ghusl* prior to Friday prayer (*ghuslu yawm al-jumuah*)?

**Answer:**

**Ibn Baaz:** Making *ghusl* on a Friday is an emphasized Sunnah (*sunna muakkada*).

**Ibn Uthaymeen:** Making *ghusl* on a Friday is obligatory (*wajib*).

**Albani:** Making *ghusl* on a Friday is obligatory (*wajib*).

**Question 20:** If one makes *ghusl* from an intimate relation on a Friday, does it count also as the *ghusl* for Friday?

**Answer:**

**Ibn Baaz:** If someone makes *ghusl* daytime [before] Friday prayer after an intimate relation, it also counts as *ghusl* for Friday.

**Ibn Uthaymeen:** If one makes *ghusl* from an intimate relation after the sun rise, it counts for him also as the *ghusl* for Friday.

**Albani:** Making a *ghusl* on a Friday from an intimate relation will not count for him also as *ghusl* for Friday even if he makes the intention for both.

**Question 21:** What is the ruling regarding touching the Qur'an without wudu or in a state of *janaaba* (needing to make *ghusl*)?

**Answer:**



**Ibn Baaz:** It is not permissible (*la yajuzu*) to touch Qur'an without wudu or in a state of *janaba*.

**Ibn Uthaymeen:** It is not permissible (*la yajuzu*) to touch Qur'an without wudu or in a state of *janaba*.

**Albani:** It is permissible (*yajuzu*) to touch Qur'an without wudu or in a state of *janaba*.

**Question 22:** *What is the ruling regarding reciting Qur'an in a state of janaba (needing to make ghusl)?*

**Answer:**

**Ibn Baaz:** It is not permissible (*la yajuzu*) for the one in a state of *janaba* to recite Qur'an.

**Ibn Uthaymeen:** It is not permissible (*la yajuzu*) for the one in a state of *janaba* to recite Qur'an.

**Albani:** It is not disliked (*makrooh*) for the one in a state of *janaba* to recite Qur'an.

**Question 23:** *What is the ruling for who is on her period or in a state of janaba (needs to make ghusl) to stay (spend time) in a Masjid?*

**Answer:**

**Ibn Baaz:** It is not permissible (*la yajuzu*) for the one on her period or for anyone in a state of *janaba* to stay (spend time) in a Masjid unless one passes through or passes by for a need.

**Ibn Uthaymeen:** It is not permissible (*la yajuzu*) for the one on her period or for anyone in a state of *janaba* to stay (spend time) in a Masjid. The only exception is that if the one in a state of *janaba* makes wudu, then he can stay in a Masjid.

**Albani:** It is permissible (*yajuzu*) for the one on her period or for any one in a state of *janaba* to spend time (or stay) in a masjid.

**Question 24:** *Does a woman have to undo her hair in mak-*

ing ghusl (ritual bath) following her period?

**Answer:**

**Ibn Baaz:** It is recommended (*mustahab*) for a women to undo her hair while making ghusl after her period.

**Ibn Uthaymeen:** It is not required (*la yajibu*) for a women to undo her hair while making ghusl after her period.

**Albani:** It is obligatory (*yajibu*) for a women to undo her hair while making ghusl after her period.

**Question 25:** Can an impurity (*najasa*) be removed without using water?

**Answer:**

**Ibn Baaz:** The impurity is not cleaned except with water save the exceptions which are cleaning after the call of nature [that can be done without water].

**Ibn Uthaymeen:** An impurity can be cleaned with any cleaner as long as it eliminates the impurity.

**Albani:** An impurity can be cleaned with water but not with any other liquid.

**Question 26:** Is the liquid that comes out of a women's private area pure (*taahir*)?

**Answer:**

**Ibn Baaz:** It is impure (*najis*).

**Ibn Uthaymeen:** It is pure (*taahir*).



## Prayer

**Question 27:** *What is the ruling regarding the one who does not pray out of negligence and laziness?*

**Answer:**

**Ibn Baaz:** The one who does not pray is a disbeliever (*kufr akbar*).

**Ibn Uthaymeen:** The one who does not pray at all is a disbeliever (*kaafir*) and an apostate (*murtad*).

**Albani:** He who does not pray out of laziness is not a disbeliever (*kaafir*).

**Question 28:** *What is the ruling for the one who prays on and off?*

**Answer:**

**Ibn Baaz:** He who prays on and off is a disbeliever (*kaafir*). Not only that but he who intentionally delays his prayer until he misses it is a disbeliever (*kaafir*).

**Ibn Uthaymeen:** He who prays on and off is not a disbeliever. (Only the one who leaves prayer completely is deemed a disbeliever (*kaafir*)).

**Question 29:** *What is the ruling for a women to call adhan and iqama for the prayer?*

**Answer:**

**Ibn Baaz:** Neither *adhan* nor *iqama* are legal (*la yashra'*) for women.

**Ibn Uthaymeen:** There is no harm (*la haraja*) if a woman calls *iqama* for the prayer if she is performing it at her house.

**Albani:** Women are just like men [when it comes to worship]. Whatever is ordained for men is ordained for women.

**Question 30:** *Does the caller of the adhan of the morning*

prayer (*fajr*) say "the prayer is better than sleep" during the first *adhan* (prior to dawn) or the second *adhan* (after the time of *fajr* enters)?

**Answer:**

**Ibn Baaz:** It is sunna to say "the prayer is better than sleep" during the second *adhan* that is called after the time of the *fajr* prayer enters.

**Ibn Uthaymeen:** The caller is to say "the prayer is better than sleep" during the second *adhan* that is called after the time of the *fajr* prayer enters.

**Albani:** It is sunna to say "the prayer is better than sleep" during the first *adhan* not second one.

**Question 31:** What is the ruling regarding the recitation of the extra "Verily you don't brake your promise<sup>14</sup>" during the supplication after *adhan*?

**Answer:**

**Ibn Baaz:** The extra (verily You don't break Your promise) is narrated with a fair chain (*isnaad hasan*).

**Ibn Uthaymeen:** The said extra (verily You don't break Your promise) is authentic (*saheeh*).

**Albani:** The extra (verily You don't break Your promise) is anomalous (*shaadh*).

**Question 32:** Does one need to repeat the *iqama* [like *adhan*]?

**Answer:**

**Ibn Baaz:** It is recommended (*mostahab*) to repeat the *iqama* just as *adhan*.

**Ibn Uthaymeen:** The correct view is that one does not repeat the *iqama*.

**Albani:** He who hears the *iqama* does exactly the same as the one who hears *adhan*.



**Question 33:** *Is there an emergency time (waqt daroory<sup>15</sup>) for Isha prayer?*

**Answer:**

**Ibn Baz:** After the midnight is the emergency time (waqt daroory) for isha.

**Ibn Uthaymeen:** The correct opinion is that there is only permissible (jawaa) and preferred (fadeela) time for isha. It is not permissible to perform isha after midnight.

**Question 34:** *If the menstruation or post-natal bleeding of a women ends during the time of a prayer, is she supposed to perform that prayer and the prayer before that?*

**Answer:**

**Ibn Baaz:** If the menstruation or post-natal bleeding of a women ends during the time of the asr prayer, she must perform the asr and the dzohr prayers. If this happens during the time of isha prayer, she must perform both isha and magreb prayers.

**Ibn Uthaymeen:** If the menstruation or post-natal bleeding of a women ends before the sunset, she only has to pray the asr prayer. If this happens during the time of isha, she only has to pray isha.

**Albani:** If the menstruation of a women ends before the sunset, she has to perform the asr and dzohr prayers. If this happens after isha, she has to perform both isha and magreb prayers.

**Question 35:** *Is the thigh of a man considered private area ('awrah) ?*

**Answer:**

**Ibn Baaz:** Yes, it is.

**Ibn Uthameen:** It is considered private area ('awrah) inside the prayer but not outside.

<sup>15</sup> What is meant by waqt daroory (emergency time) is that, according to Al-Shaykh Ibn Baaz, it is not permissible to delay the prayer to its emergency time but if one does, the prayer is accepted but the person committed a sin.

**Albani:** Yes it is.

**Question 36:** *What is the ruling regarding the covering of the feet of a women in prayer?*

**Answer:**

**Ibn Baaz:** It is a must (*waajib*) for a women to cover her feet in the prayer according to the majority of the scholars (*jumhoor ahl al-ilm*).

**Ibn Uthaymeen:** The view that it is not obligatory is the more evident view (*adzhar*). The view that it must be covered is the safer view (*ahwat*).

**Albani:** It is a must (*wajib*) for a women to cover her feet in the prayer.

**Question 36.5:** *What is the ruling regarding the covering of the shoulder [for men] in prayer?*

**Answer:**

**Ibn Baaz:** It is a must (*wajib*) to cover one or both shoulders provided that one is able.

**Ibn Uthaymeen:** Covering one of the shoulders is sunna not obligatory (*wajib*).

**Albani:** It is a must (*waajib*) for the one praying to cover his shoulder provided that he is able.

**Question 37:** *What is the ruling regarding the prayer niche (mihraab) found in the Masjids?*

**Answer:**

**Ibn Baaz:** The prayer niche is not an innovation (*bid'ah*).

**Ibn Uthaymeen:** Having a prayer niche in a masjid is permissible (*mubaah*). The view that it is recommended (*mustahab*) is closer to the truth than the view that it is disliked (*makrooh*).

**Albani:** Prayer niche in a Masjid is an innovation (*bid'ah*)



**Question 38:** What is the ruling regarding uttering the *isti'aadha* (I seek refuge with Allah from the devil, the accursed one) before *Fatiha* during the first *rak'ah*?

**Answer:**

**Ibn Baaz:** Seeking refuge (*isti'aadha*) in the first *rak'ah* is Sunnah.

**Ibn Uthaymeen:** Seeking refuge (*isti'aadha*) in the first *rak'ah* before *fatiha* is Sunnah.

**Albani:** Seeking refuge (*isti'aadha*) is obligatory (*wajib*).

**Question 39:** What is the ruling regarding the followers' saying "ameen" behind an Imam?

**Answer:**

**Ibn Uthaymeen:** The followers' saying *ameen* is an emphasized Sunnah (*Sunnah muakkada*) especially when the Imam says *ameen*.

**Albani:** The followers' saying *ameen* is obligatory (*wajib*) when the Imam says *ameen*.

**Question 40:** Is it ordained (*yashra'*) for the followers behind an Imam to say '*smai'a Allahu li man hamida*' when they raise from bowing down (*ruku'*)?

**Answer:**

**Ibn Baaz:** The followers do not say '*smai'a Allahu li man hamida*'. Instead they say '*rabbana laka Al-Hamd*'.

**Ibn Uthaymeen:** The followers say '*rabbana laka Al-Hamd*' while getting up not '*smai'a Allahu li man hamida*'.

**Albani:** It is legal for the follower to say '*rabbana laka Al-Hamd*'. I would go as far as to say it is obligatory (*wajib*).

**Question 41:** What is the ruling regarding placing the hands on the chest after getting up from the bowing posture (*ruku'*)?

**Answer:**

**Ibn Baaz:** Placing the hands on the chest after getting up

from the bowing posture (*ruku'*) is Sunnah.

**Ibn Uthaymeen:** Placing the right hand over the left hand on the chest after getting up from the bowing posture (*ruku'*) is Sunnah.

**Albani:** Placing the hands on the chest after getting up from the bowing posture (*ruku'*) is an innovation (*bid'ah*).

**Question 42:** *When is it sunna in prayer to raise in one's hands?*

**Answer:**

**Ibn Baaz:** It is Sunnah to raise the hands in four places during the prayer:

1. During the opening *takbeer* (*takbeerat al-ihramm*)
2. Before bowing
3. Getting up from bowing
4. Getting up to the third rak'ah from tashahhud (first sitting)

**Ibn Uthaymeen:** It is not Sunnah to raise the hands except in four places according the textual evidence.

1. During the opening *takbeer* (*takbeerat al-ihramm*)
2. Before bowing
3. Getting up from bowing
4. Getting up to the third rak'ah from tashahhud (first sitting)

**Albani:** It is Sunnah to raise the hands:

1. During the opening *takbeer* (*takbeerat al-ihramm*)
2. Before bowing
3. Getting up from bowing

It is also Sunnah to raise the hands during other *takbeers* however [it is to be done] intermittently.



**Question 43:** *When a person goes down to prostrate, does he place the knees or the hands first on the ground?*

**Answer:**

**Ibn Baaz:** When a person goes down to prostrate, it is Sunnah for him to place the knees first before the hands.

**Ibn Uthaymeen:** What is ordained for a person going down to prostrate is to place the knees before the hands.

**Albani:** The authentic Sunnah practice is to place the hands before the knees for a person going down to prostrate.

**Question 44:** *What is the ruling regarding the squatting (iqaa') between two prostrations?*

**Answer:**

**Ibn Baaz:** *Iqaa'* is a type of Sunnah.

**Ibn Uthaymeen:** *Iqaa'* between the two prostrations is not Sunnah.

**Albani:** *Iqaa'* between the two prostrations is not Sunnah that should be practiced occasionally.

**Question 45:** *Does one raise his index finger during the sitting between two prostrations?*

**Answer:**

**Ibn Baaz:** The Sunnah is not to raise the index finger during the sitting between the two prostrations.

**Ibn Uthaymeen:** Raising the index finger is Sunnah during the sitting between the two prostration just like in tashahhud.

**Albani:** Raising the index finger in any sitting other than the tashahhud is innovation (*bid'ah*).

**Question 46:** *Is the jalsat al-istiraha (to sit for resting purposes) Sunnah?*

**Answer:**

**Ibn Baaz:** *Jalsat al-istiraha* is an unconditional (*mutlaq*) Sunnah even for the one who is young and healthy.

**Ibn Uthaymeen:** *Jalsat al-istiraha* is Sunnah for the one who needs it due to his age, illness, lethargic state, pain in the knees and the like. It is not Sunnah unless it is needed.

**Albani:** *Jalsat al-istiraha* is Sunnah (He who claims that Prophet (pbuh) did it when he needed it has no grounds to stand on)

**Question 47:** *If the Imam is not observing the practice of jalsat al-istiraha and one of the followers considers it Sunnah, is it preferred that he performs the jalsat al-istiraha or follows the Imam?*

**Answer:**

**Ibn Baaz:** It is better for the follower to perform *jalsat al-istiraha* following the Prophet (pbuh).

**Ibn Uthaymeen:** It is better for the follower to leave *jalsat al-istiraha* and follow his Imam.

**Albani:** The follower needs to follow his Imam.

**Question 48:** *When one goes down [to perform prostration] after the first rak'ah or those that follow, should he lean on his hands or knees first? When getting up, should he lift of his knees or hands first?*

**Answer:**

**Ibn Baaz:** The Sunnah practice is to put his knees first going down and lift his hands first getting up.

**Ibn Uthaymeen:** One is to put his knees first going down and lift his hands first getting up.

**Albani:** The Sunnah practice is to put his hands first going down and lift his knees first getting up.

**Question 49:** *Does one say during the tashahhud 'peace be upon you O Prophet (assalamu alayka ayyuha al-naby)' or*



'peace be upon the Prophet (assalamu ala al-naby)'?

**Answer:**

**Ibn Uthaymeen:** One is to say 'peace be upon you O Prophet (assalamu alayka ayyuha al-naby)'.

**Albani:** The formula 'peace be upon you O Prophet (assalamu alayka ayyuha al-naby)' was used during the lifetime of the Prophet (pbuh). After his departure, the companions used to say 'peace be upon the Prophet (assalamu ala al-naby)'.

**Question 50:** What is the ruling regarding praying more rak'ahs than reported from the Prophet (pbuh) during taraawih?

**Answer:**

**Ibn Baaz:** It is preferred to pray as many rak'ahs as did the Prophet (pbuh) but if one prays more there is room for it and no harm is done.

**Ibn Uthaymeen:** It is preferred to pray as many rak'ahs as did the Prophet (pbuh) but if one prays more there is room for it and no harm is done.

**Albani:** It is a must (*wajib*) to limit the number of rak'ahs of the *taraweeh* prayer to that which is reported from the Prophet (pbuh). It is not permissible (*la yajoozu*) to pray more.

**Question 51:** What is the ruling regarding the supplication of finishing Qur'an (*du'aa khatm al-Qur'an*)?

**Answer:**

**Ibn Baaz:** There is no harm (*la baasa bihi*) in performing the supplication of finishing the Qur'an either inside the prayer or outside.

**Ibn Uthaymeen:** Performing the supplication of finishing the Qur'an inside the prayer is not legal (*ghayr mash-roo'ah*).

**Question 52:** What is the ruling regarding taking a short break between the obligatory (*fareeda*) and optional (*naafilah*) prayer?

**Answer:**

**Ibn Baaz:** One ought to either talk or leave the masjid after obligatory prayer before starting the optional one.

**Ibn Uthaymeen:** It is recommended (*mustahab*) to either talk or move to a different location after obligatory prayer before starting the optional one.

**Albani:** It is not permissible to start the optional prayer after the obligatory one without either talking or leaving the masjid.

**Question 53:** Is it legal (*mashroo'*) to perform *takbeer* for the prostration of the recitation outside the prayer?

**Answer:**

**Ibn Baaz:** It is legal (*mashroo'*) to perform *takbeer* for the prostration of the recitation outside the prayer.

**Ibn Uthaymeen:** Whoever performs prostration of the recitation outside the prayer, he says *takbeer*.

**Albani:** It is illegal (*la yashra'*) to perform *takbeer* for the prostration of the recitation outside the prayer.

**Question 54:** What is the ruling regarding the prayer of greeting the Masjid (*tahiyyat al masjid*)?

**Answer:**

**Ibn Baaz:** Prayer of the greeting of the Masjid is an emphasized Sunnah (*Sunnah muakkadah*).

**Ibn Uthaymeen:** Prayer of the greeting of the Masjid is an emphasized Sunnah (*Sunnah muakkadah*).

**Albani:** Prayer of the greeting of the Masjid is an obligation (*waajib*).

**Question 55:** What is the ruling regarding the *salat al-*



*tasaabih?*

**Answer:**

**Ibn Baaz:** It is not legal to perform *salat al-tasaabih* since all the hadith on this subject are either anomalous (*shaadhdha*) or weak (*daeef*).

**Ibn Uthaymeen:** The *salat al-tasaabih* is not legal due to lack of authentic narrations from the Prophet (pbuh).

**Albani:** All the narrations of the hadith regarding the *salat al-tasaabih* are authentic (*saheeh bi jami' Tourooqih*).

**Question 56:** *What is the ruling regarding praying the optional prayer after asr prayer?*

**Answer:**

**Ibn Baaz:** It is not permissible (*la yajouzu*) to perform optional prayers after *asr* prayer except for prayers of certain occasions (e.g., prayer of the greeting of the Masjid).

**Ibn Uthaymeen:** It is not permissible to perform any prayer after *asr* until sunset except the obligatory prayers and prayers of certain occasions (e.g., prayer of the greeting of the Masjid).

**Albani:** It is permissible to perform optional prayers after *asr* until the sun become yellowish.

**Question 57:** *Is the multiplication of the reward of a prayer in the sacred Mosque in Mecca limited to the physical Mosque or does it include the wider boundary of what is called Haram?*

**Answer:**

**Ibn Baaz:** The multiplication of the reward of prayer includes the wider boundary of Haram.

**Ibn Uthaymeen:** The multiplication of the reward of prayer is limited to the physical mosque containing the Kaaba and does not include the rest of the Mecca or greater Haram.

**Question 58:** *What is the ruling for repeating the congregational prayer in a Masjid that has a salaried Imam and Muadhdhin (caller of adhan and iqama)?*

**Answer:**

**Ibn Baaz:** If some people miss the first or the main congregation in a Masjid, it is legal (*mashroo'*) for them to pray there in congregation second time.

**Ibn Uthaymeen:** It is of the Sunnah practice to pray in congregation for those that missed the congregation of the salaried Imam of a Masjid provided that they don't turn this into a habit.

**Albani:** It is disliked (*makrooh*) to establish a second congregation in a Masjid that has a salaried Imam and Muadhdhin.

**Question 59:** *What is the ruling regarding the recitation of the followers of Fatiha in an audible (jahriyya) prayer behind an Imam?*

**Answer:**

**Ibn Baaz:** It is obligatory (*wajib*) for the followers to recite Fatiha behind an Imam both in audible (*jahriyya*) and non-audible (*sirriyya*) prayers.

**Ibn Uthaaymeen:** It is obligatory (*wajib*) for the followers to recite Fatiha behind an Imam both in audible (*jahriyya*) and non-audible (*sirriyya*) prayers.

**Albani:** It is obligatory (*wajib*) for the followers to recite Fatiha behind an Imam in non-audible (*sirriyya*) prayers. The recitation of Fatiha by the follower behind an Imam in audible (*jahriyya*) prayers is abrogated (*mansookha*).

**Question 60:** *What is the ruling regarding the followers praying seated behind an Imam who is praying seated?*

**Answer:**

**Ibn Baaz:** It is more preferable for the followers to sit and pray behind a salaried Imam praying seated. But if they stand and pray, there is no harm done.



**Ibn Utahymeen:** If the Imam starts the prayer sitting, then it is obligatory for the followers to pray behind him sitting.

**Albani:** It is recommended (*mustahab*) for the followers to sit behind an Imam who is praying seated. It is permissible (*jaaiz*) to pray standing behind an Imam who is seated.

In another occasion he said: The answer with which I feel at ease is that praying seated behind an Imam who is praying seated is obligatory (*wajib*).

**Question 61:** *Is praying on the right side of an Imam in a given line more virtuous than the left side or the virtue is it based on the proximity to the Imam?*

**Answer:**

**Ibn Baaz:** The right side of each line behind the Imam is more virtuous than the left side.

**Ibn Uthaymeen:** The right side of the line is more virtuous if they are at the same distance to the Imam, otherwise the closer location to the Imam is more virtuous.

**Question 62:** *If someone enters the Masjid and finds the Imam in a bowing posture, is it legal for him to bow down and walk to the closest line in that posture or should he try to get to the line before bowing down?*

**Answer:**

**Ibn Baaz:** If someone enters the Masjid and finds the Imam in a bowing posture, it is not legal (*mashroo'*) for him to bow down before reaching the line.

**Ibn Uthaymeen:** It is not legal (*mashroo'*) for the latecomer to bow down before reaching the line.

**Albani:** It is sunnah to bow down before reaching the line and then walk to the line in the bowing posture.

**Question 63:** *What is the ruling regarding the one who can't find a place in the last row and stands alone in a row?*

**Answer:**

**Ibn Baaz:** Prayer of the one standing by himself in a row in not valid (*ghayr saheeh*).

**Ibn Uthaymeen:** If he cannot find a room in the last row and prays by himself, his prayer is valid (*saheeh*).

**Albani:** If he cannot find a room in the last row and prays by himself, his prayer is valid (*saheeh*).

**Question 64:** *If someone enters a Masjid and finds the rows full, is he to proceed to stand to the right of the Imam?*

**Answer:**

**Ibn Baaz:** He take a position to the right of the Imam if he is able to.

**Ibn Uthaymeen:** To proceed to stand to the right of the Imam is not a Sunnah.

**Question 65:** *If someone is emitting bad smell whereby others may be bothered, be it from his mouth, his nose, his arm-pit or from eating onion or garlic, is he prevented (mamnoo') from entering a Masjid?*

**Answer:**

**Ibn Baaz:** Such a person is prevented from entering a Masjid until he does whatever it takes to eliminate the said smell.

**Ibn Uthaymeen:** Such a person is prevented from entering a Masjid until he does whatever it takes to eliminate the said smell.

**Albani:** Such a person is not prevented from entering a Masjid.

**Question 66:** *What is the minimum distance traveled for someone to be considered a legal traveler?*

**Answer:**

**Ibn Baaz:** The majority of the scholars are of the opinion



that the minimum distance is 80 kilometers for a legal journey.

**Ibn Uthaymeen:** The correct opinion is that there is no set distance. Whatever is considered a travel in the custom of the people, which is the legal journey.

**Albani:** Whatever is considered a travel in the custom of the people, which is the legal journey.

**Question 67:** *What is the ruling regarding shortening the prayer while on a journey?*

**Answer:**

**Ibn Baaz:** It is Sunnah for the legal traveler to shorten the prayers. It is more preferable to shorten than not.

**Ibn Uthaymeen:** Shortening the prayer in a legal journey is encouraged (*manddoh*) and not obligatory (*wajib*). Likewise, not shortening is disliked (*makrooh*) but not forbidden (*haram*).

**Albani:** Shortening the prayer in a legal travel is obligatory (*wajib*).

**Question 68:** *How long can someone stay in a place and be considered a traveler?*

**Ibn Baaz:** If some one intends to stay more than 4 days in a place he is no longer considered a legal traveler and cannot take advantage of the exceptions that apply to a traveler.

**Ibn Uthaymeen:** As long as a traveler stays in a locality for a certain need or for a certain/limited duration, he is considered a legal traveler.

**Question 69:** *What is the ruling regarding the combining of prayers for a resident if he finds it difficult to perform the two prayers in their own time?*

**Answer:**

**Ibn Baaz:** It is not permissible to combine two prayers without a legal (*shari*) excuse. As for the combination re-

ported in the hadith of Ibn Abbas (may Allah be pleased with them both) was for an valid excuse or a symbolic (soory<sup>16</sup>) combination.

**Ibn Uthaymeen:** If not combining two prayers poses a difficulty for an individual, it is permissible for him to combine the prayers (If a Muslim experiences difficulty in praying each prayer in its dedicated time, it is permissible for him to combine.)

**Albani:** The combination of two prayers is permissible to remove the difficulty.

<sup>16</sup> That is to say, one prayer was performed at the end of its time and the second prayer was performed at the very beginning of its time.



## Friday Prayer

**Question 70:** *Is it permissible to establish Friday prayer outside the cities like in deserts?*

**Answer:**

**Ibn Baaz:** People who live in desert (*ahl al-bawaady*) do not have to perform Friday prayer.

**Ibn Uthaymeen:** It is not necessary for the inhabitants of the desert to establish Friday prayer. Actually, it is not accepted from them (*la tasihhu minhom*) [if they establish it].

**Albani:** Friday Prayer is performed outside of cities or towns like places where people gather in the desert.

**Question 71:** *How many people are needed to establish the Friday prayer?*

**Answer:**

**Ibn Baaz:** There has to be three or more people in order to pray the Friday prayer.

**Ibn Uthaymeen:** The Friday prayer can be performed with three or more people.

**Albani:** The Friday prayer can be performed with as many people as needed for an ordinary congregational prayer.

**Question 72:** *Is it legal to call the first adhan in our time?*

**Answer:**

**Ibn Baaz:** The first *adhan* for Friday is legal (*mashroo'*).

**Ibn Uthaymeen:** The first *adhan* for Friday is legal (*mash-roo'*).

**Albani:** It is enough to start with the *adhan* that is called when the Imam ascends to the pulpit due to the fact that the need is no longer there that made Othman (may Allah be pleased with him) institute it. Furthermore, not calling the first *adhan* is of the Sunnah of the Prophet (pbuh).

**Question 73:** *If the Prophet (pbuh) is mentioned during the*

*Friday sermon, does one ask for the peace and blessing of Allah upon the Prophet (pbuh)?*

**Answer:**

**Ibn Baaz:** Yes, it is legal to do that but it has to be done quietly.

**Ibn Uthaymeen:** There is no harm in doing that quietly when the Prophet (pbuh) is mentioned in the sermon.

**Albani:** Asking for the peace and blessing of Allah upon his prophet during the sermon of Friday is included in the chitchat (*laghw*) that is prohibited.



## Eid Prayer

**Question 74:** *What is the ruling regarding the women going to the Eid prayer?*

**Answer:**

**Ibn Baaz:** It is an emphasized Sunnah (Sunnah Muakka-da) for women to go to the Eid prayer.

**Ibn Uthaymeen:** It is Sunnah for women to go to the Eid prayer.

**Albani:** It is obligatory (*wajib*) for women to go to the Eid prayer.

**Question 75:** *What is the ruling regarding raising the hands with every takbeer in the Eid prayer?*

**Answer:**

**Ibn Uthaymeen:** Raising the hands with each *takbeer* in the prayer of Eid is Sunnah.

**Albani:** Raising the hands with each *takbeer* in the prayer of Eid is not Sunnah.

**Question 76:** *When someone comes to the place where the Eid prayer will be performed, does he sit or perform two rak'ah greeting of Masjid (tahiyyat al-masjid) prayer?*

**Answer:**

**Ibn Baaz:** The Sunnah practice is to sit down upon arriving the place of Eid prayer without praying the *tahiyyat al masjid*.

**Ibn Uthaymeen:** Whoever arrives the place of Eid prayer, does not sit until he prays the *tahiyyat al-masjid*.

**Question 77:** *If someone misses the Eid prayer, is it legal for him (yashra' lahu) to make it up?*

**Answer:**

**Ibn Baaz:** Whoever misses the Eid prayer makes it up as is.

**Ibn Uthaymeen:** It is not legal for the one (*la yashra' lahu*) who missed the Eid prayer to make it up.

**Question 78:** *What is the ruling regarding the solar eclipse (kusoof) prayer?*

**Answer:**

**Ibn Baaz:** The solar eclipse prayer is an emphasized Sunnah (*sunna muakkada*).

**Ibn Uthaymeen:** The solar eclipse prayer is a communal obligation (*fard kifaayah*).

**Albani:** The solar eclipse prayer is obligatory (*wajib*).

**Question 79:** *Does the solar or lunar eclipse or the happen on specific day of the month?*

**Answer:**

**Ibn Baaz:** The solar eclipse and lunar eclipse can occur any day of the month.

**Ibn Uthaymeen:** The solar and lunar eclipse do not happen except on known specific days and nights.



## **Fasting**

**Question 80:** *If someone thought that the sun had set and he broke his fast but then it became evident for him that it hadn't set, does he have to make that day up?*

**Answer:**

**Ibn Baaz:** He must make it up.

**Ibn Uthaymeen:** He does not have to make it up.

**Question 81:** *If someone is eating and drinking and the fajr time enters, what is he to do?*

**Answer:**

**Ibn Baaz:** What is obligatory on him is to stop eating and drinking as soon as he finds out that the *fajr* time has entered.

**Ibn Uthaymeen:** If the caller of *adhan* is known to call the *adhan* after the start of the *fajr*, he must stop eating at once when he hears the *adhan*.

**Alabni:** If the *fajr* time enters and someone has a food or drink in his hand, he must (*yajib*) take from it what he needs before putting it down.

**Question 82:** *Is fasting on behalf of a deceased person limited to the fast of a promise (*nadhr*)?*

**Answer:**

**Ibn Baaz:** According to the most correct opinion of the opinions of the scholars, one can fast on behalf of a deceased person be it a fast of promise (*nadhr*), or of Ramadan or make-up (*kaffaarah*).

**Ibn Uthaymeen:** It is permissible to fast on behalf of a deceased person for that fast that is obligatory be it original obligation like that of Ramadan or an imposed obligation like a promise (*nadhr*).

**Albani:** What is permissible for a guardian of a deceased person is to fast on his behalf is the fast of promise (*nadhr*). No one can fast the obligatory one on behalf of an-

other.

**Question 83:** *What is the ruling regarding performing optional fasting only on Fridays?*

**Answer:**

**Ibn Baaz:** Performing optional fasting on Fridays alone is not permissible unless the day of *Arafa* or the day of *Ashura* falls on a Friday. In this case, there is no harm fasting on a Friday.

**Ibn Uthaymeen:** Fasting Fridays alone is disliked (*makrooh*).

**Albani:** Performing optional fasting on Fridays alone is not permissible even if the day of *Arafa* or the day of *Ashura* falls on a Friday.

**Question 84:** *What is the ruling regarding the optional fasting on Saturdays?*

**Answer:**

**Ibn Baaz:** Optional fasting on Saturdays is permissible (*jaaiz*).

**Ibn Baaz:** Optional fasting on Saturdays is permissible (*jaaiz*). Fasting only Saturdays is disliked (*makrooh*) if it is done without a reason.

**Albani:** It is not permissible to fast on Saturdays except for the obligatory fast.

**Question 85:** *If someone intentionally does not fast the month of Ramadan, is it legal for him (yashra' lahu) to make it up?*

**Answer:**

**Ibn Baaz:** Whoever does not fast the month of Ramadan intentionally and without a legal excuse, he must repent and make it up.

**Ibn Uthaymeen:** Whoever does not fast the month of Ramadan intentionally and without a legal excuse, he does not need to make it up.



**Albani:** It is not permissible for someone to make up a fast of Ramadan that he intentionally broke except for breaking one's fast due to copulation.

## Sacrifice

**Question 86:** What is the ruling of sacrifice?

**Answer:**

**Ibn Baaz:** The sacrifice is an emphasized Sunnah (*Sunnah muakkada*) not obligatory (*wajib*).

**Ibn Uthaymeen:** The sacrifice is an emphasized Sunnah (*Sunnah muakkada*) for the one who can afford it.

**Albani:** The sacrifice is obligatory (*wajib*).

**Question 87:** What is the ruling regarding offering sacrifice on behalf of a deceased person if he did not asked for it to be done?

**Answer:**

**Ibn Baaz:** Offering a sacrifice on behalf of a deceased person is legal (*mashroo'*).

**Ibn Uthaymeen:** Offering a sacrifice on behalf of a deceased person is not legal (*ghayr mashroo'*). Sacrificing on behalf of a deceased person without a prior request (a statement in his will) from the deceased person is not Sunnah.



## Aqeeqa

**Question 88:** *What is the ruling regarding Aqeeqa?*

**Answer:**

**Ibn Baaz:** *Aqeeqa* is an emphasized Sunnah (*Sunnah muakkada*) not obligatory (*wajib*).

**Ibn Uthaymeen:** *Aqeeqa* is an emphasized Sunnah (*Sunnah muakkada*).

**Albani:** *Aqeeqa* is obligatory (*wajib*).

**Question 89:** *What is the ruling regarding taking the name Abd Al-Muttalib?*

**Answer:**

**Ibn Baaz:** Taking the name *Abd Al-Muttalib* is permissible (*jaaiz*).

**Ibn Uthaymeen:** It is not permissible (*la yajoozu*) for a person to name his son *Abd Al-Muttalib*.

**Question 90:** *What is the ruling regarding taking the nickname Abu Al-Qaasim?*

**Answer:**

**Ibn Baaz:** It is permissible to take the nickname *Abu Al-Qaasim*. It is also permissible to be named Muhammed and take the nickname *Abu Al-Qaasim* after the death of the Prophet (pbuh).

**Ibn Uthaymeen:** It is permissible to take the nickname *Abu Al-Qaasim* after the death of the Prophet (pbuh).

**Albani:** It is not permissible to take the nickname *Abu Al-Qaasim* irrespective of if one's name is Muhammed or not.

**Jihaad**

**Question 91:** *What is the ruling regarding seeking the help of disbelievers to fight other disbelievers?*

**Answer:**

**Ibn Baaz:** It is permissible to seek help of disbelievers to fight other disbelievers.

**Ibn Uthaymeen:** It is permissible to seek help of disbelievers to fight other disbelievers.

**Albani:** It is not permissible to seek help of disbelievers to fight other disbelievers.



**Sale**

**Question 92:** *What is the ruling regarding the selling of a dog?*

**Answer:**

**Ibn Baaz:** Dogs are not to be sold even if it is for hunting purposes.

**Ibn Uthaymeen:** It is not legal (*la yasihhu*) to sell a dog even if it is for the hunting purposes.

**Albani:** It is permissible to sell a dog for hunting purposes. This is an exception to the prohibition of taking money from the sale of a dog.

## Conditions<sup>17</sup> of a Sale

**Question 93:** *Is it permissible to combine two conditions in one sale?*

**Answer:**

**Ibn Baaz:** It is not permissible to combine two conditions in one sale.

**Ibn Uthaymeen:** It is permissible to combine two or more conditions in one sale.

<sup>17</sup> Al-Shaykh Ibn Uthaymeen gives an example from the past and says that if the buyer requires that the slave he is buying must be a Muslim and literate, then he is placing two conditions on the sale.



**Taking Money for Teaching Qur'an**

**Question 94:** *What is the ruling regarding taking money from teaching Qur'an?*

**Answer:**

**Ibn Baaz:** There is no problem in taking money from teaching Qur'an.

**Ibn Uthaymeen:** It is permissible to take money for teaching Qur'an.

**Albani:** It is not permissible (*la yajoozu*) to take money for teaching Qur'an.

## Gifts and Giving

**Question 95:** *How does one balance what he gives to his sons and daughters in terms of wealth or money [during one's lifetime]?*

**Answer:**

**Ibn Baaz:** This is like the inheritance. One gives twice as much to the sons as the daughters.

**Ibn Uthaymeen:** If one decides to give to his kids, one gives twice as much to the sons as the daughters.

**Albani:** One has to give an equal amount to the sons and daughters.



**Marriage**

**Question 96:** *Is it permissible for a father to marry off his daughter who is less than nine years old without her permission?*

**Answer:**

**Ibn Baaz:** If a girl is younger than nine years of age, her father is in charge of her marriage to a matching person (*kufo*) without her permission.

**Ibn Uthaymeen:** The father does not marry off his daughter until she reaches the age where she can be asked for her consent and he asks for her approval before marrying her off.

**Forbidden Ladies to Marry**

**Question 97:** *What is the ruling regarding a man marrying a woman but he has the intention to divorce her after a while?*

**Answer:**

**Ibn Baaz:** It is permissible to marry with the intention of divorce as long as the intention is between the man and his Lord. It is preferable not to intend to divorce when getting married.

**Ibn Uthaymeen:** Technically the marriage in this case is lawful but it is forbidden (*muharram*) from the point of view that it is deceitful and treacherous for the lady and her family.



**Dowry**

**Question 98:** *If a man marries a lady and they are alone but the man divorces her without touching her, how much of the dowry is she entitled to?*

**Answer:**

**Ibn Uthaymeen:** Being alone for a man and a woman implies intercourse and hence if he is alone with her then she is entitled to all of the dowry.

**Albani:** If a man is alone with a woman but he divorces her without touching her, she is entitled to half of the dowry.

## Wedding Banquet

**Question 99:** *What is the ruling regarding the wedding banquet?*

**Answer:**

**Ibn Baaz:** Wedding banquets are an emphasized Sunnah (*Sunnah muakkada*).

**Ibn Uthaymeen:** Wedding banquets are an emphasized Sunnah (*Sunnah muakkada*).

**Albani:** Wedding banquets are obligatory (*wajib*).



## **Divorce:**

**Question 100:** *Can one divorce his wife while she is on her period?*

### **Answer:**

**Ibn Baaz:** According to the most correct view, divorce cannot take place during one's period.

**Ibn Uthaymeen:** Divorce cannot take place during one's period.

**Albani:** Divorce can take place during one's period.

**Conclusion**

So, who will you take your answers from? Are you in a position to decipher who is right and who is wrong or you will just trust their knowledge and follow one of them? If you do, isn't that just a fifth madhab? How is it different than following one of the four Imams?

All praise is due to Allah and may the peace and blessing of Allah be upon our Master Prophet Muhammed, upon his family, upon his companions and upon those who follow in their footsteps until the day of judgment. May Allah make this little effort a means for the dissemination of truth. Ameen!

## About the Booklet

The opponents of the four madhabs, also known as Salafis, would have us believe that the differences between the madhabs would not exist had the madhabs all followed the Qur'an and Sunnah. In this is an insinuation that the madhabs do not necessarily follow authentic hadith. This is why when Salafis see a hadith in Bukhari, Muslim, or one of Shaykh Albani's books which contradicts a practice in a madhab, they come to the conclusion that madhabs must be wrong because they left out the saheeh hadith and followed either the opinion (ra'y) of their imam, legal analogy (qiyaas), or a weak narration.

In order to demonstrate that this is nothing more than a fallacy, I present the translated responses to 100 questions which were put to the three most popular Salafi scholars: Al-Shaykh Ibn Baaz, Al-Shaykh Ibn Uthaymeen, and Al-Shaykh Al-Albaani. I doubt that any Salafi would surmise that all three are following the Qur'an and Sunnah incorrectly. Nonetheless they manage to reach contradicting conclusions.

Here is an example:

**Question 45:** *Does one raise his index finger during the sitting between two prostrations?*

**Answer:**

**Ibn Baaz:** The Sunnah is not to raise the index finger during the sitting between the two prostrations.

**Ibn Uthaymeen:** Raising the index finger is Sunnah during the sitting between the two prostration just like in tashahhud.

**Albani:** Raising the index finger in any sitting other than the tashahhud is innovation (*bid'ah*).

We have three different answers for one question. Who is right according to the Qur'an and Sunnah?

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